

Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

PUBLISHED BY STEPHEN COOKE, PRINTED BY NATHAN WHITING.

NO. 41. NEW-HAVEN, SATURDAY, MARCH 12, 1836. VOL. XX

RELIGIOUS INTELLIGENCER.

TERMS.—The Work is issued every Saturday in both the pamphlet and news-paper forms. The pamphlet form is paged and folded for binding; making sixteen large octavo pages, or 832 pages in a year, with an index at the close: and as hitherto, it is exclusively religious. It is issued to the wishes of those who have the past volumes, and who may wish to preserve a uniform series of the work; and also of those who, while they have other papers of secular intelligence, wish for one exclusively religious for sabbath reading. The news-paper form contains one page of additional space which will be filled with a condensed summary of all the political and secular intelligence worth recording. It is designed especially to accommodate such families as find it inconvenient to take more than one Paper; and yet who feel an interest, as they should, in whatever concerns the Christian and Patriot. Subscribers have the privilege of taking which form they please.

To city subscribers, delivered \$2 50.—To mail subscribers, \$2 in advance; \$2 50, if not paid in six months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent. Clergymen, Post Masters, and others to whom the paper is sent are requested to act as agents, to whom such commission shall be allowed, as in their judgment will be a liberal remuneration for their services.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MARCH 12, 1836.

To the Editor of the Religious Intelligencer.

LICENSE LAWS.—No. 10.

DEAR SIR,—The principal reliance, as is often said by the friends, and sometimes by the enemies of the Temperance Reformation, for the promotion of Temperance, must be placed on the diffusion of information, and the exertion of kind, moral influence. This assertion is no doubt true. Why then, is it asked, do any of the friends of temperance wish to have the present laws for the licensing of the sale of ardent spirit, changed? One reason has been mentioned, viz: They now license an immorality, and are therefore immoral; and tend to demoralize the community. Another reason is, the doctrine which these laws teach, is one which is directly opposed to a fundamental doctrine of the Temperance Reformation. They teach that the selling of ardent spirit, and the drinking of it, according to law, are right. But a fundamental doctrine of the Temperance Reformation, is that they are wrong.

These doctrines, therefore, are directly opposed to each other, and temperance men cannot but wish that that which so directly and powerfully opposes the truth, should cease.

Another reason why they wish the licensing part of those laws to be done away, is, while those laws teach that the selling and drinking of ardent spirit are right, they render it much more difficult, by the diffusion of information, and the exertion of kind, moral influence, to convince men that they are wrong. These laws, therefore, or those parts of them by which men are licensed to sell spirits, tends to counteract the effect of moral influence, and this stands directly in the way of the progress of Temperance. And they are among the most powerful obstructions, which the friends of Temperance now have to contend with. It is a current doctrine, and propagated sometimes by men high in authority and influence, that "no man needs to be wiser than the law." But when the law of Louisiana licensed the keeping of gambling houses, was it not needful for individuals in that State, if they would please God and do good to man, to be wiser than the law? If no man need to be wiser than the law, how is a bad law ever to be changed? Do you say by the Legislators. This is true. But unless some one, before the law is changed, is so much wiser than the law, as to show that the law itself is unwise, and to show this too, not merely to individual Legislators, but also to their constituents whose will they profess to follow, how are Legislators to be induced to change it?

The doctrine that no man must be wiser than the law, understood in such a sense, and applied in such a manner as to prevent all exhibitions of the evils of an immoral law, is adapted to perpetuate an immorality forever; and is opposed equally to genuine republicanism, sound morality and common sense.

Another reason why the friends of Temperance wish to have the license laws changed and the licensing part of them done away, is, they seem to make the whole community, in some sense, partakers in the guilt of this abomination. They not only license a man to do what is wrong, but they take the price which he pays for it and put it into the public treasury. And when a part of the community go to one of those men, and prove to him that the business is wicked, notwithstanding the law, he turns and says, "You, the people who, by your agents, have made the law, and have taken the money which I have paid for a license and put into your own treasury, now come and prove to me that the very business which you have licensed, and for which you have pocketed my money, is wicked! If it is wicked, you as well as I are partakers in the guilt. The whole community are in fault, as well as I." Thus his mind is shielded against the effect of the truth, and rendered callous to the conviction of his personal responsibility; and the community have in their treasury, the price of blood.

Such are some of the reasons why the licensing of men to sell ardent spirit, to be used as a drink, or

cease; and the community in the wisest and best manner to be defended from the evils which such an immoral business is adapted to bring upon it.

Truly Yours, &c. J. EDWARDS,
Cor. Sec. Am. Temp. Society.

EVANGELICAL FAITH.

For the purpose of illustrating the nature of this faith, let me suppose a case. A man is seen hanging by a twig on the brink of a fearful precipice. From this condition, it is impossible for him to extricate himself. Nor will his strength long hold out, to maintain his position; and if it would, the twig is liable to break at any moment, and precipitate him into the abyss below. While in this situation, a benevolent individual comes to his relief, and, extending his arms underneath him, says *let go your hold now, drop into my arms, and I will save you.* This proposition is easily understood. But the man does not, at once, yield, for several reasons. He may not entirely have despaired of rescuing himself. And while an expectation of this kind remains, he would not, of course, be anxious to avail himself of such an offer. Or, he may not feel that there is any necessity of complying immediately; or he may think it possible, that the friend who makes the offer, may not be able to rescue him, even should he let go his hold, and drop; or he may fail to do it, even if able, through some inadvertence. Any, or all of these, may prevent his compliance. But supposing that he is satisfied, that he cannot rescue himself, that he cannot maintain his hold much longer, and that the twig may break at any moment;—what now will prevent his compliance? "If I let go," says he to himself, my whole dependence is thrown on the veracity and faithfulness of this friend; and he may fail of fulfilling his promise. Between letting go, and reaching his arms,—there may, it is true, be but a moment,—but it is long enough to allow of a possibility of failure;—for he may, at that very instant, withdraw his arms, and then I am lost. If I could feel myself in his arms before I let go,—I would not hesitate a moment." At the same time, the friend repeats his assurance, "let go your hold, drop into my arms, now, and I will rescue you." But he hesitates. Now why is this? Simply because he has not full confidence that the pledge will be redeemed; in other words, he does not fully believe it. It is faith that is wanting. This shows just what faith is. It is letting go the twig, trusting to the promise. Hence you see the reason,—if faith is to be tried,—why the individual should not be allowed to feel himself already in the arms of his friend, before he quits his hold; it would exhibit no trust,—the very thing that needs to be called forth. If he must feel himself out of danger, before he will let go, does it not show an absolute distrust? and is he not, thus, casting a reflection upon the veracity and faithfulness of this benevolent individual?

But we may view this illustration in another light. Suppose the individual who makes the offer, has been an early friend and benefactor of the other;—received him into his family, adopted him as a son,—and kindly nurtured him from infancy to manhood, with all the kindness of a father's heart; and for all this, he has received only unkindness, ingratitude, hostility, and abuse. Efforts to reclaim him, have been

made, but have proved ineffectual. Now, after all this, finding him in this condition of exposure, and brought there by his own folly,—the pledge of rescue is made, if he will only 'let go his hold, and drop into the arms of his generous, but abused benefactor.' If he will now so trust in his word, as to let go, and drop, he shows that very kind of FAITH that is demanded of the sinner, as a condition of salvation. "BELIEVE on the Lord Jesus Christ, and thou shalt be saved."

The sinner has been thus ungrateful, and rebellious against God, his unwearied benefactor; and has richly deserved to be cast off forever. But God, in the person of Jesus Christ, now comes forward, and offers to rescue him, if he will let go the twig to which he is clinging, and drop into his arms. How reasonable the demand for faith!—How deserving Christ is, of that very confidence, which should lead the sinner to let go, and drop,—trusting his soul, wholly and entirely, to the faithfulness of Him who has promised!—This is demanded.

But, suppose the individual will not let go, and trust himself entirely to the veracity of his benefactor,—and the entreaty is urged, "let go now, and you shall be rescued;"—but he distrusts the promise, he will not yield;—would you not say, that he deserved to be let alone, to suffer his fate? And is the sinner less guilty, who will not believe on the Lord Jesus Christ? What a natural fitness is there in the solemn declaration, "he that believeth not, shall be damned?" Will he not deserve it?

This is evangelical faith. Reader, have you exercised it? Have you let go your hold of every thing beside, and cast your soul on the mercy and faithfulness of Jesus Christ? The person who has not done it, is not a Christian.

Letters to the Conscience.

ANECDOTE OF LATIMER.

The following anecdote was related by the Rev. H. Stowell, in an address before the Irish Society of London, at its late anniversary:

It was related of Latimer, that when he once preached before that tyrant, Henry the VIII., he took a plain straightforward text, and in his sermon assailed those very sins for which the monarch was notorious; and he was stung to the quick, for truth always finds a response in the worst man's conscience. He would not bend beneath the authority of God, and he therefore sent for Latimer, and said, "Your life is in jeopardy if you do not recant all you said to-day, when you preach next Sunday." The trimming courtiers were all anxious to know the consequence of this, and the chapel was crowded. The venerable man took his text, and after a pause, began with a colloquy, thus: "Now, Hugh Latimer, bethink thee, thou art in the presence of thy earthly monarch; thy life is in his hands, and if thou dost not suit thyself to his fancies, he will bring down thy grey hairs with blood to the grave; but Hugh Latimer, bethink thee, thou art in the presence of the King of kings and Lord of lords, who hath to do thee. Fear not them that kill the body, as I then can do no more; but rather fear Him who can kill both body and soul, and cast thee into hell forever!" Yea, I say Hugh Latimer, fear him." He then went on and not only repeated what he had before advanced, but, in possible, enforced it with still greater emphasis. What was the consequence? Henry sent for him, and said, "How dare

then insult thy monarch so?" Latimer replied, "I thought if I were unfaithful to my God it would be impossible to be loyal to my king." The king embraced the good old Bishop, exclaiming, "And is there yet one man left who is bold and honest enough to tell me the truth?"

RULES FOR MECHANICS, MERCHANTS, &c.

I must not indulge in habits of vain and foolish conversation with my associates.

I must not permit rude conduct, nor profane or licentious conversation, in my shop or store.

I must not permit my shop or store to become the repository or dispensary of news, rumors, &c.

I must feel the necessity of constantly improving in knowledge and piety.

I must feel responsible for the morality and improvement of my clerks and apprentices.

I must be the master of my own household and with a watchful eye guard all its interests.

I must be perfectly conscientious in all things—always doing that which is, in itself right, whatever sacrifice it may cost me.

NURSERY MAXIMS.

Never speak in an impatient or fretful manner by way of accusing or of finding fault, but having these faults in mind, tell them kindly how the thing in which they have failed *should* have been said or done.

When a child breaks a glass or a cup, or does any other damage by accident, it is well not to say any thing at the time. Make the best of what cannot be mended—and wait until you see how the child's own mind is affected in view of it, and then give reproof or advice as may seem desirable—always avoiding putting the child in slavish fear.

Never say to a child, "I don't believe what you say," nor express doubts. If you have such feelings, keep your own thoughts and wait with watchfulness. Truth will eventually be plain.

Repeating the bad language or telling the bad conduct of others in the hearing of children, or allowing them to repeat or tell of what they have heard by way of idle talk, is impressing on their minds knowledge which the wicked heart turns into a sad temptation which may follow them through life.

All witch stories and the relation of things frightful or shocking to common feelings, and all extravagance in expression should be carefully avoided on the parent's part, and disapproved of in the child.

Never speak evil and suspiciously of your neighbors before your children; and more especially never speak to the disparagement of their companions or playmates, nor allow them to speak or write so to you. If there are evident defects which the child must see, mention them by way of caution as things not to be imitated, and not in such a way as to lead the child to think itself superior.

All compulsion in making a child attend to such studies, reading or work, as are peculiarly unpleasant to it is a sort of teasing which not only sets the child more against the thing itself, but against you too. Such forcing leads to dissipation of mind, and to discouragements, if not to sulky disobedience. In such cases parents or guardians may "thank themselves" for dull children, and for all the dislike to the Bible and to various other books, &c. which are

not unfrequently seen not only in youth but in manhood.

PRESIDENT EDWARDS' RESOLUTIONS.

Never to allow any pleasure or grief, joy or sorrow, nor any affection at all, nor any degree of affection but what helps religion.

Resolved, never to allow the least measure of any fretting uneasiness at my father or mother. Resolved, to suffer no effects of it, so much as in the least alteration of speech, or motion of my eye; and to be especially careful of it, with respect to any of our family.

Resolved, to endeavor in my utmost to deny whatever is not most agreeable to a good, and universally sweet and benevolent, quiet, peaceable, contented, easy, compassionate, generous, humble, meek, modest, submissive, obliging, diligent, and industrious, charitable, even, patient, moderate, forgiving, sincere temper: and to do at all times, what such a temper would lead me to. Examine strictly, every week, whether I have done so.

Resolved, constantly, with the utmost niceness and diligence, and the strictest scrutiny, to be looking into the state of my soul, that I may know whether I have truly an interest in Christ or not; that, when I come to die, I may not have any negligence respecting this to repent of.

Resolved, I will act so as I think I shall judge would have been best, and most prudent, when I come into the future world.

I frequently hear persons in old age say how they would live, if they were to live their lives over again: Resolved, that I will live just so as I can think I shall wish I had done, supposing I live to old age.

To improve such opportunities as when I am in the best frames, to cast and venture my soul on Jesus Christ, to run into his arms, to trust and confide in him, that from this I may have assurance of my safety, knowing that I confide in my Redeemer.

Whenever I hear any thing spoken in conversation of any person, if I think it would be praiseworthy in me, Resolved to endeavor to imitate it.

Resolved, to endeavor to do my utmost to act as I can think I should do, if I had already seen the happiness of heaven, and hell torments.

Resolved, never to give over, nor in the least to slacken my fight with my corruptions, however unsuccessful I may be.

Resolved, when I fear misfortunes and adversities, to examine whether I have done my duty, and resolve to do it; and let it be just as Providence orders it. I will, as far as I can, be concerned about nothing but my duty and my sin.

TEACHING FALSEHOOD.

The late Rev. Robert Hall had so great an aversion to every species of falsehood and evasion, that he sometimes expressed himself very strongly on the subject. The following is an instance, stated in his life by Dr. Gregory.

Once while he was spending an evening at the house of a friend, a lady who was there on a visit, retired, that her little girl of four years old, might go to bed. She returned in about half an hour, and said to a lady near her, "She is gone to sleep. I

put on my night-cap, and lay down by her, and she soon dropped off." Mr. Hall, who overheard this, said, "Excuse me, madam: do you wish your child to grow up a liar?" "Oh dear, no, sir; I should be shocked at such a thing." "Then bear with me while I say, you must never act a lie before her: children are very quick observers and soon learn that 't'nat which assumes to be what it is not, is a lie, whether acted or spoken." This was uttered with a kindness which precluded offence, yet with a seriousness that could not be forgotten.

MR. FINNEY'S LECTURES ON CHRISTIAN DUTY.
LECTURE IX.

Abridged from the Evangelist.

TEXT.—*He that is unjust in the least is unjust also in much.*—LUKE XVI. 10.

These words are a part of the parable of the unjust steward, or rather a principle which our Lord lays down in connection with the parable. In preaching from these words I design to illustrate the principle laid down, which is this:

ONE WHO IS DISHONEST IN SMALL MATTERS, IS NOT REALLY HONEST IN ANY THING.

The order which I shall pursue is the following:

I. I shall show what I do not mean by this principle.

II. Show what I do mean by the principle.

III. Prove the principle, that one who is dishonest in small matters is not really honest at all.

IV. Show by what principle those individuals are governed who, while they are dishonest in small things, appear to be honest, and even religious, in larger affairs.

V. Mention several instances where persons often manifest a want of principle in small matters.

1. I am to show what I do not mean by this principle.

Answer. I do not mean that if a person is dishonest in small matters, and will take little advantages in dealing, it is therefore certain that in greater matters he will not deal openly and honorably, according to the rules of business.

Or that it is certain, if a man will commit petty thefts and depredations, that he will commit highway robbery. There may be various reasons why a man who will commit such depredations will not go into more daring and outrageous crimes.

Or that if a man indulge in unclean thoughts, it is certain he will commit adultery.

Or that if he indulges covetous desires, it is certain he will steal.

Or that if he indulges in ill-will towards any one, he will commit murder.

Or that if he would enslave a fellow man, and deprive him of instruction and of all the rights of man, he will certainly commit other crimes of equal enormity.

Or that if he will defraud the government in little things, such as postage, or duties on little articles, he will rob the treasury.

II. I am to explain what I do mean by the principle.

What I mean is, that if a man is dishonest in small matters, it shows that he is not governed by principle in any thing. It is therefore certain that he must

have other motives than honesty of heart, if he appears to act honestly in larger things.

III. I am to prove the principle.

1. If he was actuated by a supreme regard to the authority of God, and if this was the habitual state of his mind, such a state of mind would be quite as apt to manifest itself in smaller matters as in large.

2. It is certain that if an individual is dishonest in small matters, he is not actuated by love to God, he would feel that dishonesty in small matters is just as inconsistent as in great.

3. It is certain that he is not actuated by real love to his neighbor, such as the law of God requires. If he loved his neighbor as himself, he would not defraud him in small things any more than in great. Nay, he might do it in great things, where the temptation to swerve from his integrity was powerful. But where the temptation is small, it cannot be that one who truly loves his neighbor would act dishonestly.

IV. I am to examine some of the motives by which a person may be actuated, who is dishonest in little things while he may appear to be honest in greater matters.

1. They may act honestly in larger matters for fear of disgrace.

They may know that certain small things are not likely to be mentioned in public, and so they may do such things, while the fear of disgrace deters them doing the same things in regard to larger matters, because it would make a noise. What is this but one form of selfishness overbalancing another form?

2. He may suppose it will injure his business, if he is guilty of dishonesty with men of business, and so deals honestly in important matters. Thus a man will take advantage of a seamstress, and pay her a few cents less than he knows it is really worth for making a garment, while the same individual, in buying a bale of goods, would not think of showing a disposition to cheat, because it would injure his business.

3. Fear of human law may influence a man to act honestly in such things as are likely to be taken up, while in such small matters as the law is not likely to notice, he will defraud or take advantage.

4. The love of praise influences many to act honestly and honorably, and even piously, in matters that are likely to be noticed. Many a man will defraud a poor person out of a few cents in the price of labor, and then, in some great matter on public occasions, appear to act with great liberality.

5. The fear of God. He may be afraid of the divine wrath, if he commits dishonest acts of importance while he supposes God will overlook little things.

6. He may restrain his dishonest propensities from mere self-righteousness, and act honestly in great things for the sake of bolstering up his own good opinion of himself, while in little things he will cheat and play the knave.

I said in the beginning, that I did not mean, that if a man would take small advantages, he would certainly never act with apparent uprightness.

Many a man who among merchants is looked upon as an honorable dealer, is well known, by those who are more intimately acquainted with him, to be mean and knavish and overreaching in smaller matters, or in his dealings with more humble and more dependent individuals.

So I said it is not He might have a high way crowd.

An individuality. He may nity, and

An in yet not him to honesty

A m break of other re

An in him, de labor w yet not the slav tation o

So at treasure; much p prosper

A m repre right I and m or to n are, he this w for his reason

V. are dis act ho greater

1. V want debts, in the comm

For the pr not se lets his never a note and n the ne

2. es. for his same just p honest

3. mitti house el in show

A gentl pitch

So I said, that if an individual will commit petty thefts, it is not certain he would commit highway robbery. He might have various reasons for abstaining, without having a particle too much honesty to rob on the high way, or to cut a purse out of your pocket in the crowd.

An individual may indulge unclean thoughts, habitually, and yet never actually commit adultery. He may be restrained by fear, or want of opportunity, and not by principle.

An individual may manifest a covetous spirit, and yet not steal. But he has the spirit that would lead him to steal, if not restrained by other reasons than honesty or principle.

A man may be angry, and yet his anger never break out into murder. But if it is not done, it is for other reasons than true principle.

An individual may oppress his fellow man, enslave him, deprive him of instruction, and compel him to labor without compensation, for his own benefit, and yet not commit murder, or go to Africa to engage in the slave trade, because it would endanger his reputation or his life.

So an individual who will defraud the United States treasury of eighteen cents in postage, has none too much principle to rob the treasury if he had the same prospect of impunity.

A man may, in like manner, be guilty of little misrepresentations, who would not dare to tell a downright LIE. Yet if he is guilty of coloring the truth, and misrepresenting facts, with a design to deceive, or to make facts appear otherwise than they really are, he is really lying, and the individual who will do this would manufacture ever so many lies, if it was for his interest, or were he not restrained by other reasons than a sacred regard to truth.

Y. I will mention some instances, where persons are dishonest in small matters, while they appear to act honestly and even piously in regard to matters of greater importance.

1. We often find individuals manifesting a great want of principle in regard to the payment of small debts, while they are extremely careful and punctual in the payment of notes in the bank, and in all their commercial transactions.

For instance, there is a man takes a newspaper, the price is only a small sum, and the publisher cannot send a collector to every individual, so this man lets his subscription lie along perhaps for years, and never pays it. The same individual, if it had been a note at the bank, would have been punctual enough, and no pains would have been spared, rather than let the note run beyond the day. Why?

2. I have before referred to the case of seamstresses. Suppose an individual employs women to sew for him, and for the sake of underselling others in the same trade, he beats down these women below the just price of such work. It is manifest that he is not honest in any thing.

3. Some manifest this want of principle by committing little petty thefts. If they live at a boarding house, they will commit petty thefts, perhaps, for fuel in the cellar. Now the individual that will do that, shows himself to be radically rotten at heart.

An individual was once sitting in a room, where the gentleman had on the table a tumbler of wine and a pitcher of water. The gentleman had occasion to go

out of the room a moment, but accidentally left the door ajar, and looking back he saw this individual drink a part of the wine, and then to conceal it, fill up the tumbler with water, and take his seat. He showed that so far as principle was concerned, he would get drunk if he had the means, and steal if he had a chance; in fact, at heart, he was both a drunkard and a thief.

4. Individuals often manifest great dishonesty when they find articles that have been lost, especially articles of small value. One will find a penknife, perhaps, or a pencil case, and never make the least inquiry, even among those that he has reason to believe were the losers. Now, so far as principle is concerned, he would keep a pocket full of bank notes, if he should find them, and have an equal chance of concealment.

5. Many individuals conceal little mistakes that are made in their favor, in reckoning, or in giving change. Nothing but a want of opportunity and impunity would prevent such from taking any advantage whatever, or overreaching to any extent.

6. *Frauds on the Post Office* are of the same class.

Who does not know that there is a great deal of dishonesty practiced here. *Because* the temptation is so small, it shows how weak is the man's principle of honesty, that can be overcome by such a trifle.

REMARKS.

1. The real state of a man's heart is often more manifested in smaller matters than in business of greater moment.

Men are often deceived here, and think their being honest in greater things will go to prove their honesty of heart, notwithstanding their knavishness in smaller things, and so they are sure to be on their guard in great things, while they are careless of little matters, and so act out their true character. They overlook the fact, that all their honesty in larger matters springs from a wrong principle, from a desire to appear honest, and not from a determination to be honest.

Suppose you are an eye-servant. You do not mind being idle at times, in the absence of your employer. Or you slight your work when not under his eye, as you would not if he was present. Such a person is not to be trusted at all, except in circumstances where it is his interest to be honest.

Mechanics that slight their work when it will not be seen or known by their employer, are not to be trusted at all, any farther than you can make it for their interest to be honest.

Persons who will knowingly misstate facts in conversation, never tell the truth at all from the love of truth. Let no such men be trusted.

Those who are unchaste in conversation would be unchaste in conduct, if they had opportunity and impunity. Spurn the man or woman who will be impure in speech, even among their own sex, they have no principle at all, and are not to be trusted on the ground of their principles. If persons are chaste from principle, they will no more indulge in unclean conversation than in unclean actions.

2. The individual who will indulge in any one sin, does not abstain from any sin because it is sin.

If he hated sin, and was opposed to sin because it is sin, he would no more indulge in one sin than another.

3. Those individuals who will not abandon all intoxicating drinks for the purpose of promoting temperance; never gave up ardent spirits for the sake of promoting temperance.

If that had been their object, they would give up alcohol in all its forms, and when they find that there is alcohol in wine and beer and cider, they would give them up of course. Why not?

4. The man who, for the sake of gain, will sell intoxicating drinks to his neighbor, and thus consent to ruin him, soul and body, would consent to sell his neighbor into slavery to promote his own selfish interests, if he could do it with impunity. And if he did not rob and murder him for the sake of his money, it certainly would not be because the love of God or of man restrained him. He might love his own reputation; he might fear the penalty of human law; he might fear the destruction of his own soul, so much as to restrain him from these acts of outrage and violence. But certainly it could not be the principle of love to God or man that would restrain him.

5. The individual who will enslave his fellow men for his own selfish objects, would enslave others, any or all, if his interest demanded, and if he had the same opportunity.

6. The man that will not practice self-denial in little things to promote religion, would not endure persecution for the sake of promoting religion.

Perhaps some might endure it for the sake of the applause it would bring, or to show their spirit, and to face opposition. But it is easily seen, that it is not true love to the cause.

7. Little circumstances often discover the state of the heart.

Where you find persons wearing little ornaments, from vanity, they would go all lengths in display, if they were not restrained by some other considerations than a regard to the authority of God and the honor of religion.

You say these are little things. I know they are little things, and because they are little things, I mention them. It is because they are little things, that they show the character so clearly. If their pride is not deeply rooted, they would not show it in little things. If a man had it put in his power to live in a palace, with every thing corresponding, it would be no wonder if he should give way to the temptation. But when his vanity shows itself in little things, he gives full evidence that it has possession of his soul.

Oh, how much would be gained, if professors of religion would evince that entire purity and honesty on all occasions, and to all persons, and do what is just right, so as to commend religion to the ungodly. How often do sinners fix their eye on some petty delinquencies of professors of religion, and look with amazement at such things in persons who profess the fear of God. What an everlasting reproach to religion, that so many of its professors are guilty of these little, mean, paltry knaveries. The wicked have cause enough to see, that such professors cannot have any principle of honesty, and that such religion as they exhibit is good for nothing, and is not worth having.

THE WAY OF THE WORLD.

If you were standing on the margin of a great river, and saw a multitude of persons, in a vessel over

which they had no management, floating rapidly down the stream, towards a cataract, so near that they were already within sight and hearing of persons before them, trembling, fainting, shrieking when they were brought to the brink, and then sinking and disappearing amidst the foam and roar of waters; if you saw, that notwithstanding their appalling condition, they had given themselves up to amusement, and merriment, and indulgence; or that they were intent in making observations on the objects that were swiftly passing in review before them in their course; or that they were engaged in contentions and competitions about precedence and distinction, or about the possession of rich dresses, or conspicuous places in the vessel, while the rapid tide was sweeping them along to the dark yawning gulf already in their view; what could you say of them, but that they were mad or intoxicated? If, indeed, there was no possibility of escape for them, you might suppose that, in their desperation, they were merely endeavoring to divert their thoughts from a fate which they saw to be inevitable. But if you saw some reasonable prospect of deliverance held out to them, men from the shore offering to assist them, boats launched, ropes conveyed to them, and yet that they disregarded every signal, every warning, every cry of entreaty, and continued intent on their revelry, or their vain pursuits, till they came to the brink,—when they, too, immediately began to tremble, and faint, and shriek, and bewail their folly, like those who had gone before them, and then plunged into the abyss, and disappeared forever, you could not account for so strange an exhibition of human nature, but by supposing that they were under the power of some awful infatuation—some diabolical witchery—some species of insanity that deprived them of the common understanding and the common feelings of men. Now such is the exhibition which the great mass of mankind, who are rapidly carried in succession down the stream of time, towards a dark unknown eternity, present to those whose eyes are opened to discover things as they are; and such precisely is the cause to which the Scripture ascribes their portentous, foreboding insensibility: it declares that they are under the influence of strong delusion; that a fatal infatuation has been thrown over their understandings by a malignant spirit; that “the god of this world has blinded their minds, lest the glorious gospel of Christ, who is the image of God, should shine unto them.”—*Carline*.

THE ANTIDOTE;

OR REVELATION DEFENDED, AND INFIDELITY REPULSED.

The above is the title of a book which a Methodist brother put into our hands some weeks since, and which we have been waiting for leisure to examine. It was written by Rev. George Coles, of the Methodist connexion, in the form of a course of lectures, and delivered to the congregation of his pastoral charge in Poughkeepsie in the summer of 1834. The immediate occasion of these efforts, was the publication of a periodical entitled “The Herald of Reason and Common Sense;” and it was the design of the author of these lectures to check the progress of the low infidelity, which that periodical and other similar productions were spreading among the youth of his charge.

The subjects of his several lectures are, the Pentateuch, the Historical Books, the Poetical Books, the Prophetical books, the Inspiration of the Scriptures,

the Wisdom of believing, the folly of infidelity, the Total Depravity of Human Nature, the Attonement, the Divinity of Christ, the Divinity &c. of the Holy Spirit, the Trinity, and the Resurrection of Christ.

There has been much published by learned and talented writers on the general subject of our author, and with a similar design; and as he well observes, it is hardly possible to exhibit any thing original, though his work is by no means destitute of originality. But for those who have not the opportunity for extensive reading, we think he has done essential service by embodying a judicious and ample collection of the illustrations and arguments of many other able writers.

We give a paragraph or two from the Introductory Lecture, On the present state of the world.

At the present moment, there is in the very heart of the Christian world, a principle directly subversive of the faith once delivered to the saints, the hope of the gospel, and that charity which is the bond of perfectness. It claims to be the friend of man, but it is, in truth, his greatest enemy. It offers to guide the wanderer through the wilderness of this world, and over the stormy ocean of life, but it only bewilders and misleads in the one case, and diverts and draws aside from the proper course in the other. Its watchword is, "Beware of superstition, and priestcraft, and the union of church and state." Its motto is, "Reason, equality, and liberty." Its boast is, "Superior intelligence and common sense;" and its continued cry is, "Down with religion and fanaticism." Its proper name is INFIDELITY. It is the first born of Apollyon, and is the determined enemy of God, of man, and of all righteousness.

In direct opposition to this, there is another principle, which, like its author, came down from heaven, and "a first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

Between these two principles there is an avowed hostility, and, so far as human agency is concerned, it remains for Christians to say which shall prevail. That victory will be eventually proclaimed on the side of Immanuel, admits of no question; "For he must reign until he hath put all enemies under his feet;" but that Christians are justifiable in remaining at ease in Zion, while the whole world lieth in wickedness—standing all the day idle, while so many are destroyed for lack of knowledge, admits of a doubt.

The superior excellence of Christianity above every other form of religion, is admitted by all who have examined, with an eye of candor, the comparative claims of each. As a light to guide our feet into the way of peace, its claims are pre-eminent. As a balm to heal the wounded conscience, it stands unrivaled. As offering the only foundation on which it is safe to build our hopes in life and in death, it has proved itself all-sufficient, and in the case of those who have long been the victims of contending claims, and to those who have turned away from every other help, and have fled to lay hold on the hope it sets before them, it has proved itself a refuge in time of trouble. As a system of doctrines, it is sublime and pure, worthy the character of God and the acceptance of man. As a code of laws, its excellence is undisputed—its precepts have been eulogized even by its enemies! Its predictions bear the marks of inspiration and relate to the grandest features of human history.

The resurrection of the dead—the final judgment of all mankind, and the eternal destiny of all created intelligences, are also among its revelations. Its promises are eminently calculated to support the mind of the sinking penitent, the afflicted believer, the persecuted disciple, and the dying saint; and its faithful warnings have been the means of turning many to righteousness, who shall "shine as the brightness of the firmament, and as the stars forever and ever."

MICHAEL BLAKE AND HIS POCKET BIBLE.

Michael Blake was a godly man, but sadly given to despondency. Michael had met with a disappointment in his business, and though it was not likely to be of very great consequence to him, yet it had the effect of weighing down his spirit, so that he mourned inwardly, and went along with his eyes fixed on the ground. What an unthankful being is man! let him be surrounded with mercies, if one advantage be denied on which his heart is fixed, or one possession taken away in which his heart delights, he thinks more of the denied advantage, or the removed blessing, than of all the good things which have been so abundantly bestowed upon him. Thus it was with Michael Blake, as he walked across the fields, brooding over the disappointment that had so much depressed his spirit. When he came to the low stile, over which an oak tree spread one of its thickest branches, he sat himself down, and gave way to a fit of repining, fearing he should come to poverty and want. After a time the balmy air so far revived him, that he lifted up his head and gazed on the scene around him. The clear blue sky above his head, and the fresh green grass beneath his feet were pleasant to the eye; and a cottage, at no great distance, appeared the very abode of cheerfulness, contentment and peace. Suddenly the sound of mirth burst from the cottage, and two lads, without shoes or stockings, ran forward, each with a crust in his hand, the one chasing the other across the field, hallooing and laughing; no sooner did they come to the little brook at the end, than bending down on the grass, they drank a hearty draught, and then scampered on as before.

Michael Blake felt a change taking place within him, as he looked around. What had the poor bird to render it so happy? nothing but its own wings and the air of heaven; but they were enough to fill his little heart with joy, and its mouth with a song of rejoicing. The ducks that dabbled in the pond fluttered their wings with feelings of joy, because they could paddle about, and skim with their beaks the stagnant pond. The poultry roamed at liberty, picking up with delight the small seeds, and pecking at the green herbage. The old gray horse, though his ribs might be counted, and his hip bones stood up high, contentedly grazed in the pasture. Michael Blake felt that neither the soaring lark, the paddling ducks, the strutting fowl, nor the old gray horse, had half his blessings, yet they repined not. The bare-legged boys worked hard for their bread at a neighboring brick-kiln, yet they could indulge in mirth. He was ashamed of his guilty ingratitude. His trouble grew less and less, and his thankfulness increased, until, taking out his pocket Bible, he read a few verses in the gospel according to St. Luke: "Consider the lilies how they grow: they toil not, they spin not, and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith! And seek not ye what ye shall eat, or what ye shall drink, neither be of doubtful mind. For all these things do the children of the world seek after; and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God, and all these things shall be added unto you."

The heart of Michael Blake grew fuller as he read, and by the time he had finished the verses, his eyes swam with tears. Taking out his knife he cut a notch in the bark of the oak tree, to remind him of his infirmity, and to rebuke him at some future time, if again he gave way to despondency. He then lifted his eye to heaven and walked onwards with a cheerful air, repeating the words, "The Lord is my Shepherd, I shall not want." "Surely goodness and mercy shall follow me all the days of my life."

The snail—

and the fowls are all

dead; the old gray horse and the shaggy ass are no more seen grazing in the field; the boys have gone forth from their homes, and the body of Michael Blake is mouldering in the church yard, but the notch on the oak tree remains still; it is indeed plainer than ever, for as the tree has grown, the cuts in the bark have opened wider and wider. Many who sit on the stile, fix their eyes on the notch, and know not what it means; but I, who do know, never gaze upon it without thinking of Michael Blake and his pocket Bible.

THE STANDARD

OF CHRISTIAN BENEVOLENCE AND SELF-DENIAL.

The spirit of Christ, is the spirit of disinterested love and self-denial. When, therefore, the question is asked, 'In what manner should Christians manifest the spirit of their Master, in labors and sacrifices for the conversion of the world?' we have only to refer to the precepts of the gospel, and to the example of its Divine Author, in order to receive a satisfactory answer.

I. **THE PRECEPTS OF THE GOSPEL.** These are full and explicit. "He that forsaketh not all that he hath, and followeth me, he cannot be my disciple." "Every one that hath forsaken houses, or brethren, or sister, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and inherit everlasting life." In Christ's sermon on the mount, one grand object of which, was, to exhibit the distinguishing traits of Christian character, and fix the standard of moral virtue, he says: "No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." The spirit of this doctrine is fully exemplified in the commission which he gave to his apostles, when he sent them forth to preach in the land of Judea. "Provide neither gold, nor silver, nor brass in your purses; nor script for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat."

The apostles and early Christians so understood these injunctions, as to consider the accumulation of property, *even for themselves*, wholly inconsistent with the spirit of the gospel; and, consequently, held every thing they possessed, or were able to acquire, as sacredly consecrated to the service of Christ. Whatever his honor, or the extension of his kingdom, or obedience to his commands, required them to relinquish, they cheerfully, unreservedly and unconditionally resigned for his sake. This principle of self-denial, was carried not merely to the surrender of private property, but of the nearest relatives and friends, and even of life itself; and thus carried out to its extreme, it was made the test of Christian character. Hence Christ said, "He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me." "He that findeth his life shall lose it; and he that will lose his life for my sake, shall find it." The apostles and early Christians, understood, that *supreme love to Christ* was an essential qualification of

his true disciples; and that this *supreme love* required the unreserved surrender which has been described.

This sentiment accords perfectly with what is related of the primitive disciples. When Christ called the twelve, one after another, it is declared that they immediately left whatever they possessed, or whatever they were doing for a livelihood, and followed him. Of those who were converted on the day of Pentecost, and onward, it is written, "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men as every man had need."

In addition to the foregoing examples, we have that of the great Apostle to the Gentiles. All his possessions, and the distinguished honors, which he had acquired among his own countrymen, in addition to all the prospects of future eminence, he cheerfully resigned for the honor, kingdom and cross of Christ, by which he was "crucified unto the world, and the world unto him."

The apostles and early Christians understood the precepts of their Divine Master, which I have cited, in a *literal sense*, and were imbued with the very spirit which those precepts enjoined as *literally expressed*. Although they were very laborious, and many of them were doubtless engaged in avocations of a lucrative nature; yet we have no account, that any of them, from the time they became Christians, ever hoarded up any property. They expended their earnings, as they went along, for the benefit of the church, for the support of the gospel, and for the advancement of divine truth. Not only so, but they were ready to make a sacrifice of even life itself, for the honor of Christ, and for the general interests of his kingdom. The apostle Paul speaks of certain disciples, who, in his behalf were ready to lay down their own necks; and the apostle John says, "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren."

I come now to consider,

II. **THE EXAMPLE OF CHRIST.** Precept is worth nothing without example. Had our Saviour been ever so explicit in his injunctions, and yet counteracted their influence and obvious import by his own conduct, it would have completely nullified their authority, and made his own precepts of none effect. But we cannot find an instance, in his whole biography, in which his own example did not, in all respects, correspond with the literal expression of those precepts to which I have referred. Notwithstanding the whole universe was his property; yet he cheerfully relinquished this amazing wealth, that he might accomplish the great work of man's redemption. The infinite benevolence and self-denial of Jesus Christ, shine conspicuous in all his conduct, and clothe the precepts of the gospel with infinite authority. What he *said* and what he *did* perfectly corresponded, and fixed, for ever, the peculiar spirit and fundamental principles of his religion.

In the precepts and example of Jesus Christ, then, we have a perfect standard of Christian character, of Christian self-denial, and of Christian munificence. "The disciple is not above his Master nor the servant above his Lord. It is enough for the disciple to be as his Master, and the servant as his Lord." This was sufficient for Paul. It was sufficient for Peter.

It was su
tive disci
and follow
true spiri
day, out
ted to the
propagati

The g
menceme
ed: not
not by an
sevolent
universe.

ple of Ch
inspired
that the s

Rende
ransomed
cost you
haps, a th
your all
ing, whi
name of
ears the p
verily.

flows fre
tain. All
without
ten thous
your dar
where ar
thy bene
boarded
resource

the grat
after yes
family, I
have rem
by him
of time,

we woul
brother
more fre
from the
despair
lack of
from wh
through
at whose
what we
his code
their lan

Is an
of the g
tive Chr
he read
Christ,
sions 1-
gods, an
with co
like the
Egypt,
dion a
the Hol
en than
ate cor
Your g

It was sufficient for the whole multitude of the primitive disciples. They obeyed the commands of Christ, and followed his example. They were guided by the true spirit of the Lord's prayer: "Give us day by day, our daily bread." All beyond this, they devoted to the immediate exigences of the church, and the propagation of the gospel.

The great question, then, propounded at the commencement of this article, I conceive to be answered: not by me; not by any canon of the church; not by any pledge, constitution or by-law of any benevolent society: but by the highest authority in the universe. It is answered by the precepts and example of Christ, obeyed and imitated by his blessed and inspired apostles. Who, then, will presume to say, that the standard is fixed too high.

Reader, you have a son in slavery. He can be ransomed at a price. His ransom, however, must cost you the whole of your estate. You have, perhaps, a thousand dollars at your command, and it is your all. Do you brood over it, in covetous yearning, while the distant clanking of chains, and the noise of the scourge are continually bringing to your ears the gloomy tokens of your son's misery? Nay, verily. The dust of your toil, and watchful care, flows freer than the stream that glides from the mountain. All that you have, is given without reserve, and without a sigh: while you consider yourself repaid ten thousand times ten thousand fold, by the return of your darling to your parental embrace. Stop, reader; where are thy bowels of compassion? and where is thy benevolence? This thousand dollars has been hoarded up in bank stock, or some other productive resource, the avails of which have been expended for the gratification of your own pride or passion, year after year; while six hundred millions of the human family, parents and children, brothers and sisters, have remained in the bondage of Satan, led captive by him at his will, and hastening, with the swiftness of time, down to the chambers of eternal death! If we would expend an estate, to free a captive son or brother from temporary bondage; with how much more freedom should we do the same, to rescue a soul from the slavery of sin, and the prison of everlasting despair? When the millions who have perished for lack of vision, through the judgment seat of Christ, from whom the bread of life had been withholden, through the covetousness of Christian communities; at whose hands shall their blood be required?—or what wealthy and sordid professor, who had secured his coffers with bars and bolts, is prepared to listen to their lamentations?

Is any such professor disposed to say, the standard of the gospel is too high; it would do for the primitive Christians, but requires too much for me?—Is he ready to go away sorrowful from the presence of Christ, and still hug to his bosom his great possessions?—Does he exclaim, "Ye will take away my gods, and what have I more?"—Does he look back, with covetous grief, upon the things of this world, like the children of Israel upon the flesh-pots of Egypt, and shut his eyes and his ears against the condition and cries of perishing millions?—To such, let the Holy Ghost speak, in language terrific as if "seven thunders had uttered their voices"—"Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of

them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days!"

Christian brethren!—the Church must come up to the *gospel* and *primitive* standard of munificence, before any one will see the dawn, or even the day-star of her millennial glory. Christian professors must come up to the spirit and literal interpretation of that rule, by which the apostles and primitive disciples were governed in their deeds of charity; and no one must be inclined to say, "that ought of the things which he possesses is his own." Then, the line of distinction will be again drawn between the church and the world. Then every follower of Jesus will consider all that he is, and all that he has, as sacredly consecrated "TO CHRIST AND HIS CHURCH."—Then, permanent funds, those *cancers* to the spirit of vital, active godliness, will have become obsolete. The coffers of thousands will be unlocked; and thousands of missionaries will be at once on the wing, having the everlasting gospel to preach to them that dwell on the earth, and beginning anew to fulfil the grand commission, which Christ gave to his apostles. Then the church will be purged of its useless drones. The lips of her ministers will be touched with the "live coal, taken by the seraph, with the tongs from off the altar." Every servant of Christ, will then be "diligent in business, fervent in spirit, serving the Lord;" doing with his might what his hands find to do, and judiciously devoting the avails of his labor for the still brighter display of Christ's declarative glory. The work shall go on! The seventh angel shall sound!—and there shall be heard great voices in heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

Are there any promises of reward to those Christians who come up to this standard?—Yes, verily! promises of infinitely better things, than what they have relinquished in this world's goods. Myriads of converted heathen, brought to the knowledge of the truth through their instrumentality, shall be their crown of joy and glory in heaven for ever. "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit everlasting life." Here, too, Christian, is your reward;—God shall pour out his Spirit upon all the earth; "AND THE RANSOMED OF THE LORD SHALL RETURN, AND COME TO ZION, WITH SONGS AND EVERLASTING JOY UPON THEIR HEADS;" and you shall rejoice with them for ever and ever.

THE CHRISTIAN'S DUTY.

There is hardly any thing in this world which can be efficiently carried on without system. In every branch of business, order and punctuality are essential to success. Suppose a man were to establish a factory, upon the principle that those employed might enter and leave at their pleasure; that they might work when convenient, and leave their looms for a morning walk, or for an afternoon recreation whenever they felt inclined. Suppose even he should lay down a perfect system of rules for industry and punctuality, and yet adopt no measures to see those rules scrupulously obeyed. How long would such a factory run? How long would such a man be kept from

the list of bankrupts? There must be a system and punctuality to give efficiency and success. It is necessary in literary institutions to have duties in regular routine vigorously enforced. Not even a literary or political club can long exist, without having measures adopted to ensure regular attendance. And an army without system and undisciplined, is too contemptible to be feared. It needs but a handful of well organized, and highly disciplined troops, to scatter such an army to the winds. In every institution, system and regularity are indispensable to success. Why, then, should the Christian feel that the church can be prospered, if its meetings be not attended with punctuality, and its affairs conducted with energy. The church is not to acquire efficient organization and energy by a system of fines and punishments, but by moral power,—by the conscientious feelings of its members. If there be not enough of principle in the bosoms of church members, to sustain this divine institution, then the church must go down, and religion expire.

The Christian should feel, that next to the duties he owes to his family, are the duties he owes to the church. And he should feel as deeply bound to attend the stated meetings of the church for business and for worship, as he does to attend to any duties which he is called to perform in life. If there be any duties in the world, which the Christian has pledged himself faithfully to perform, they are those duties which arise from his relation to the church. You have stood before a large congregation of your fellow men, and solemnly called God to witness, that you would consecrate the affections of your heart, and the energies of your life to his service. And now with what possible propriety can you allow the ordinary claims of business to absent you from the evening lecture where your brethren are assembled for worship, or from the church-meeting, convened to consult upon the interests of our blessed Redeemer's kingdom? You have vowed fidelity, and your vow is recorded in Heaven; and will you now, in total disregard of these your obligations, leave the church unaided by your prayers or counsels? After having entered into engagements with your Maker, can you, with any conscience, engage in other pursuits to such a degree as to prevent your fulfilling these your prior and most solemn engagements?

If a man had engaged to perform certain services for you, and afterwards should enter into new obligations to some other individual, which rendered it impossible to discharge his duty to you, and should offer this as an excuse for violating his promise and proving unfaithful to his trust, would you not say to him, "you have no right to form new engagements, which will prevent you from discharging the obligations into which you have already entered?" Would you not consider such a man as false in word, and unfaithful in action? How, then, can you, after having promised fidelity and activity in God's service, and taken upon yourself the obligations of the church; how can you enter into new obligations with the world, which make you unfaithful to God, and an apostate from the responsibilities and labors of the church? And yet how frequently do we hear it said, "my worldly cares are so numerous, that I have not time to attend the meetings of the church, and to take an active interest in efforts to convert the

world." What impiety and what insanity in such an excuse!—*Boston Recorder.*

WHAT IS MY PART

IN THE SERVICE OF CHRIST?

Mr. Knill, of St. Petersburg illustrates in the following manner the importance of all Christians being engaged in active benevolence.

I have been much amused and instructed when passing through a Russian village, to see the ingenious plan which had been adopted, in order to engage all the energies of the inhabitants in case of fire. Almost every house in these villages is built of wood, and if a fire break out it is almost certain that dreadful havoc will ensue, unless great promptitude and energy are employed to extinguish the flames at the commencement. But the people are ignorant; scarcely one in a hundred can read, and any written or printed directions on this subject would be useless. Now, to remedy this, the head man of the village orders to be painted on the door of every house what the people of that house are to bring, in case of emergency. Hence you see on one door a painted ladder, on another a water bucket, and on another an axe, &c.; and on certain muster days every man appears with his apparatus, to show that all things are ready. Thus the whole strength of the people is secured for the public good. There is much ingenuity in this. I call it a good plan.

Now really there is so much good common sense in this, that one cannot but admire it; and it seems so well adapted to the wants of the world, that I shall not rest satisfied until I see all denominations of Christians adopting it.

HOME.

To ensure, as far as possible, the society of her husband, at his own fire-side, let the wife be "a keeper at home," and do all in her power to render that fire-side as attractive as good temper, neatness, and cheerful, affectionate conversation can make it; let her strive to make his own home the soft green in which his heart loves to repose in the sun-shine of domestic enjoyment. We can easily imagine, that even in paradise, when man had no apparition of guilt, no visions of crime, no spectral voice from a troubled conscience, to make him dread solitude, and make him flee from it, that even then Adam liked not, on his return from the labor of dressing the garden, to find Eve absent from their bower; but wanted the smiles of her countenance to light up his own, and the music of her voice to be the melody of his soul. Think then how much more in his fallen estate, with guilt upon his conscience, and care pressing upon his heart, does man now, on coming from the scenes of anxious toil, need the aid of woman's companionship, to drive away the swarm of buzzing cares that light upon the heart to sting it; to smooth the brow ruffled with sadness; to tranquilize the bosom agitated with passion, and at once to reprove and comfort the mind that has in some measure yielded to temptation. O woman! thou knowest the hour when "the good man of the house" will return, at mid-day, while the sun is yet bowing down the laborer with the fierceness of his beams, or at evening when the heat and burden of the day are past; do not let him, at such a

time when he is weary with exertion, and faint with discouragement, find, upon his coming to his habitation, that the foot which should hasten to meet him, is wandering at a distance; that the soft hand which should wipe away the sweat from his brow, is knocking at the door of other houses; or let him find a wilderness, where he should enter a garden; confusion where he ought to see order; or fifth that disgusts, where he might hope to behold neatness, that delights and attracts. If this be the case, who can wonder, that in the anguish of disappointment, and in the bitterness of a neglected and heart-stricken husband, he turns away from his door, for that comfort which he wished to enjoy at home, and that society which he hoped to find in his wife, and puts up with the substitutes for both, which he finds in the houses of other men, or in the company of other women.

United to be associates then, let man and wife be as much in each other's society as possible; and there must be something wrong in domestic life, when they need the aid of balls, routs, plays, card parties, to relieve them from the tedium produced by home pursuits. I thank God I am a stranger to that taste, which leads a man to flee from his own comfortable parlor, and the society of his wife, from the instruction and recreation contained in a well stored library, or the evening rural walk, when the business of the day is over, to scenes of public amusement for enjoyment; to my judgment the pleasures of home, and of home society, when home and home society are all that could be desired, are such as never cloy and need no change, but from one kindred scene to another.

I am sighing and longing, perhaps in vain, for a period when society shall be so elevated, and so purified; when the love of knowledge will be so intense, and the habits of life will be so simple; when religion and morality will be so generally diffused, that men's homes will be the seat and circle of their pleasures: when in the society of an affectionate and intelligent wife, and of well educated children, each will find his greatest earthly delight; and when it will be felt to be no more necessary to happiness to quit their own fire-side for the ball room or the concert, than it is to go from the well spread table to the public feast, to satisfy the cravings of a healthy appetite, then it will be no longer imposed upon us to prove, that public amusements are *improper*, for they will be found to be *unnecessary*.

It is not unfrequent that a wife mourns over the alienated affections of her husband, when she has made no effort herself to strengthen and increase his attachment. She thinks that because he once loved, he ought always to love her; and she neglects those attentions which at first engaged his heart. Many a wife is thus the cause of her own neglect and sorrow. That woman deserves not a husband's generous love who will not greet him with smiles as he returns from the labors of the day—who will not try to chain him to his home by the sweet enchantment of a cheerful heart. There is not one in a thousand so unfeeling as to withstand such an influence, and break away from such an home.

If heaven does not enter into us by way of holiness, we shall never enter into heaven by way of happiness.

LINES

In memory of Mrs. George Colt, of Norwich, Conn., written by her friend, Miss Francis L. Culkins.

How hallowed, how divine is that soft hour
When the young Christian dies! Oh, let no tear,
No sigh, disturb the parting spirit's peace!
Music's low strain, and prayer's subduing voice,
Be all the sounds breathed here. Like sleep, not death,
Descends the soft, the slow distilling dew,
While faith's upturning eye, beholds the gates
Of Paradise unfold, and angel forms
Pass back and forth, shaking their golden plumes,
Expectant of a guest.

'Twas thus, thou blessed one,
Went out thy beauteous light. The setting sun
Lays not his head more gently on the breast
Of some soft golden cloud, and drops beneath
The western sky. A light from heaven broke through
The clouds of death; time, earth, and sorrow fled
Like shadows from the scene, and left thee free:
While from the opening skies a heavenly Friend,
Came and beside thee stood, and plucked the sting
From death's strong hand, the conquest from his brow,
And bore thee through the darkness in his arms.
How bright the glance, that from the closing eye
Beamed love on all around, and told that Faith
Still held her torch on high to guide the way.

Pure spirit! Sweet are all our thoughts of thee,
Thy course on earth was like a summer's day—
A pathway bright of dew, and smiles, and flowers.
Youth, hope and joy, had twined a roselike wreath,
Around thy brow—love thrilled thy heart—
Friendship distilled her sweets into thy cup,
And music poured its tide of rapture round.
Mid such fair scenes, the voice was heard
That gently called thee home.

Go, sweet one, go!

We would not for a world detain thee here.
We hear the voice, so often tuned on earth
To music's richest strains, now swelling high
With loftier notes, to a sublimer theme:
We see thee underneath the tree of life
Plucking its healing leaves, and we rejoice:
So gentle thy pain, so bright thy crown, that we
Love thee too well to mourn.

Evangelist.

GUILT THE SOURCE OF SORROW.

My father had been ill a long time; and I had become so much accustomed to his pale face and weak voice, that I was not frightened at them as children usually are. At first, it is true, I sobbed violently, for they told me he would die; but when, day after day, I returned from school and found him the same, I began to believe he would be spared to me. One day when I had lost my place in the class, and done my work wrong side outward, I came home discouraged and fretful, and went into my father's chamber. He was paler than usual, but he met me with the same affectionate smile that always welcomed my return. Alas! when I look back through the lapse of ten years, I think my heart must have been stone not to have melted by it. He requested me to go to the spring and bring him a pitcher of water. I pettishly asked why he did not call a domestic to do it. With a look of mild reproach, which I shall never forget if I live to be a hundred years old, he said, "And will not my son bring a pitcher of water for his poor sick father?" I went and brought him the water; but I did not do it kindly. Instead of smiling and kissing him as I was wont to do, I set the pitcher down on the stand, and left the room. After playing a short time, I went to bed without bidding my father "good night;" but when alone in my room, in darkness and silence, I remembered how pale he looked, and how his voice

trembled, when he said, "Will not my son bring a pitcher of water for his poor sick father?" I could not sleep, and I stole into his chamber to ask forgiveness. He had sunk into an uneasy slumber, and they told me I must not waken him. I did not tell any one what troubled me; but stole back to my bed, resolved to rise early in the morning, and tell him how sorry I was for my conduct.

The sun was shining brightly when I awoke, and hurrying on my clothes, I hastened to my father's room. He was dead! He never spoke to me more—never smiled on me again; and when I touched the hand that used to rest on my head in blessing, it was so cold that it made me start. I bowed down by his side, and sobbed in the bitterness of my heart. I then wished I could die, and be buried with him; and old as I now am, which is eighteen, I would give worlds, were they mine to give, could my father have lived to tell me he forgave my childish ingratitude.—But I cannot call him back; and when I stand by his grave, and whenever I think of his manifold kindness, the memory of that reproachful look he gave me, will "bite like a serpent, and sting like an adder."

A NARRATIVE,

Illustrating the happy influence of a pious mother.

Mr. E—— resided in one of the most flourishing towns of New England, in a retired and beautiful situation, possessed of every comfort that a large, well cultivated farm could afford. His wife was a destitute orphan of a pious and distinguished family. She had a highly cultivated mind, had an amiable disposition; yet not sufficient influence over her husband, who was incapable of appreciating her mild virtues, to prevent what she then considered a too frequent visit to the sideboard. But this was a custom so universally prevalent as to occasion little alarm, till his ruin was accomplished.

In a few short years after their marriage, their place in the sanctuary was habitually vacant; and Mr. E—— could in the presence of six lovely children, utter the most horrid oaths and imprecations; and their dear mother was not infrequently the object of curses and reproaches. But the trials she daily experienced, led her to seek a friend to whom she might unbosom all her sorrows, and who alone could comfort and sustain her; and she found the Saviour precious indeed to her soul, a present help in time of trouble.

Though the cruel treatment of her husband, and the hardships she endured, materially affected her health, and were rapidly undermining a constitution naturally vigorous, yet she exerted all her energies in instructing her family and leading them in the paths of holiness. And deprived entirely as they were of the ordinary means of grace, by the stern prohibition of their cruel father, and daily exposed to the ungodly example of his associates, it was an unspeakable comfort to their afflicted, broken hearted mother, to see her beloved little ones growing up remarkable for obedience to their parents, for temperance, kindness, and strict integrity.

The oldest son had attained to an age when he might soon legally act for himself; and to him his doating mother looked for support and protection, neglected as she was by the companion of her youth.

I lived several miles from the family and had not seen them for two or three years; when I received a message from Mrs. E—— by her son, request-

ing me to spend a few days with them, and be present at the marriage of her eldest daughter, a beautiful girl of eighteen. I immediately obeyed the summons, and after an agreeable ride of a few hours, we were met at the door by Mrs. E——, who affectionately pressing my hand, expressed her thanks for my visit with such a placid smile on her countenance, you would have thought her a stranger to affliction; but it was a chastened, heavenly smile. In answer to my inquiries respecting her family, she said, her cup of blessings overflowed, and with eyes streaming with joy, told me of the goodness of God, in bringing into his kingdom, her oldest son and daughter; and of the prospects of future happiness opening before her.

Her daughter was married to a pious, affectionate man, with sufficient of this world's goods to supply all their wants.

After my return I had received no intelligence from the family for nearly a year, when on a sultry morning in the month of July, a letter was brought from Mrs. E——, requesting my immediate attendance at the bedside of her sick, she feared dying son, on whom rested so many fond hopes. This was an unlooked for trial. She had hardly dared even to think this darling child was mortal: she had felt as if God was preparing him eminently for the solace of her declining years. But the Lord seeth not as man seeth; he designed to try her, that "her faith might appear more precious than gold that perisheth."

He had laid on this worse than widowed mother his chastening hand, and she was humble and submissive at his feet, and without a murmur acquiesced in the dispensation of providence.

A few days' illness had wrought such a change in the countenance of the young man, I could scarcely recognise his pale, emaciated visage. He was suffering the most excruciating agony from a brain fever, raving wildly, and rolling from side to side his throbbing head. I softly approached the bedside; he looked up, recollection returned. He addressed me by name, and expressed great pleasure at seeing me, because, he said, I would talk to him of the love of Christ, his dear Saviour, and comfort his mother when he was no more, for he should die. "O, my poor mother, said he, O my poor mother!" These reason again wandered, and nothing could for a moment recall it, but the gentle voice of some one speaking of a Saviour's love; or when some pious friend knelt in prayer; to which he would always listen.

The besotted father seldom came into the room, but occasionally he appeared not entirely lost to all natural affection, and then he would resort to the stupefying dram for relief. The day after I went there, in a loud voice he ordered his horse harnessed and the keg put into the wagon; at the same time entering the sick room of his dying son. The sound of his father's voice and the mention of the keg recalled the consciousness of the sufferer; and he exclaimed, O, that keg! it has been our ruin, it has killed my poor mother! leave it father, O do leave it! The father rushed out of the room unmindful of the entreaties of his dying child. None but a monster could have witnessed such a scene and turned unmoved away; could see those glaring eyes fixed so imploringly upon him; and those withered hands and arms stretched

out, ent
melted i
sitate h
pleasur
deaths,
of his co
and kind
dying m
saying "I
fell asleep
The
greater i
clined, a
confined
end. Sh
and inst
Her sub
Father, h
have been
children

It is a
hard, and
to profit h
the sleep
interest i
agement

It is ba
pany—he
has none
before the

It show
mortifying
faces, ugly
haps take

It is by
feet not to

It is a d
It argu
to the thi
away the
eternity.

Let us

Think

—not to s

Think

evil influ

As soon

to God i

watchful

heart. T

portunity

give accou

ed it.

B

A gentle

he has be

Natchez o

(where, co

more num

perform pa

This is

out, entreating for an afflicted mother, and not be melted into contrition and tenderness. Yet he could tolerate his depraved appetite, and revel in his beastly pleasures, while his family were in the deepest afflictions, and his first-born struggling in the agonies of death. But the Lord did not forsake them; the light of his countenance shed a radiance on the dark valley, and kindled up a holy joy in the countenance of the dying man, who, like Stephen, looked up to heaven, saying "Lord Jesus receive my spirit," and quietly fell asleep.

The trials of the poor, bereaved mother were greater than she could endure; her health rapidly declined, and though she still lives, has been for years confined to her bed. But her usefulness is not at an end. She continues to attend to her domestic affairs, and instruct the remaining members of her family. Her submission to the chastisements of her heavenly Father, her patience, cheerfulness, and active piety, have been blest to the conversion of all but one of her children and to several of her neighbors.

Evangelist.

SLEEPING IN CHURCH.

It is a disrespect to the minister. He has studied hard, and come to the pulpit with an anxious heart, to profit his hearers; but he is told immediately, by the sleeper, sir, your labors are in vain, we take no interest in what you are saying. Oh, what discouragement he feels!

It is bad breeding to sleep so in the midst of company—he ought to have more respect for others, if he has none for himself, than to sit down and go to sleep before them.

It shows a want of self-respect and decency. How mortifying to be told, afterwards that he made wry faces, ugly gestures, snored, started in sleep, and perhaps talked.

It is hypocritical—no sleeper in church but will affect not to be asleep.

It is a disrespect to God, his word, his worship.

It argues a fearful moral insensibility in the man to the things which belong to his peace, thus to sleep away the golden time and opportunity to prepare for eternity.

Let us now mention a few preservatives:

Think upon the object for which you go to church—not to sleep, but to worship God.

Think upon the guilt of sleeping in church, and the evil influences it may exert on others."

As soon as you enter the church, lift up your heart to God in fervent prayer, that he will give you a watchful, prayerful, interested and understanding heart. Think "thou, God seest me"—soon the opportunity I now enjoy will close, and I shall have to give account for the manner in which I have improved it.

BLESSEDNESS OF SLAVERY.

A gentleman just from the lower country, where he has been residing for some time, says, that in Natchez one fifth, and in the neighboring country (where, comparatively with the whites, the slaves are more numerous) one third of the whole population perform patrol-duty every night.

This is part of the police history of an institution

"manifestly consistent," according to gubernatorial theology, "with the will of God,"—a patriarchal institution, under which Gov. McDuffie desires, above all others, to leave his "descendants." Truly, the Patriarchs must have had a busy time in maintaining this "Ordination of Providence!" This too, is the "corner stone of our republican edifice,"—so well tested in the south to be a good thing, that the Governor advises his friends abroad to establish it among them.

For the Intelligencer.

THE PROFANE SWEARER

IS A SILLY FELLOW.

If you want proof of this, just spend a few minutes at some convenient position on the corner by the Town-hall in this city; when some half a score of low fellows are lounging away a leisure hour on the railing in front of that establishment. Let your mind be undiverted by any thing else, and let the whole attention be directed to their profane jabber, and you will ask no further evidence of the silliness of at least this group of swearers. Lest, however, we should do injustice to any, since we have referred to a particular company, we ought to say that some two or three of those whose employment brings them often necessarily into this company, are respectable citizens, of whom as members of society much may be said in their praise, and concerning whom our presumption is that they are not addicted to this silly practice. If these were to exchange outer garments with some whose blustering profanity may occasionally be heard on the steps above, no very manifest offense against propriety would be committed.

But this is not the only example in proof of the proposition that the profane swearer is a silly fellow. We have mentioned this only because it falls under our frequent observation. A similar case of evidence is exhibited at the entrance of every grog-shop in our city and through our country; and at every other place of resort of low fellows. In some instances, it will be observed, by particular attention, that a full half of all their words is from the swearer's vocabulary. And these are often interspersed through their meager sentences, with as little coherency or meaning, as so many inarticulate sounds would have in their place. It always seems to be an effort, through consciousness of sterility of thought and poverty of language, to attract some little attention by an abundance of these horrid expletives, which the ignorant and silly doer knows he cannot otherwise secure.

It is particularly painful as well as disgusting, to see little groups of boys affecting some importance by aping the vicious manners and habits of such men:—silly enough to suppose that if they can puff a cigar, and drink rum, and bluster out a few profane speeches, they will be thought to be men: and of whom it is to be feared that these are the most important characteristics of manhood they will ever possess. Boys should be taught that not every thing that men do is therefore manly, and worthy of imitation; but that when they assume these airs they only render themselves disgustingly silly. Many youth now in danger of contracting this degrading habit, would be prevented, if parents and guardians would use early and frequent endeavors to imbue their minds with the sentiment that THE PROFANE SWEARER IS A SILLY FELLOW.

DEMAND FOR MISSIONARIES.

The Missionaries at the Sandwich Islands in their last Annual Report to the Am. Board, speak urgently of the necessity of more Missionaries and Teach-

ers as an indispensable means of the conversion and salvation of the heathen.

We wish, as soon as we can, to complete the translation of the Bible, knowing that all Scripture is given by inspiration of God, and is profitable; but from what we know of the thick darkness which envelopes the nation; from our experiments to remove it; and from the experience of apostles and missionaries before us, we are distressed to perceive how small is the army who publish the word in person—distressed at the disproportion between the zeal of the churches in sending forth Bibles and tracts, and their zeal in sending forth men. We do not wish the means were less, or the zeal less, to multiply the leaves of the book of life. They are leaves for the healing of the nations. There is none to spare of either of them. But we would, if we could, induce the disciples of Christ, the ministers of his word, to go by hundreds and thousands into all the world to preach the gospel. Then will the funds necessary for the world's conversion cluster about them, and move along with them, as naturally as the body accompanies the spirit which sets that body in motion. But if Bibles and tracts are sent forth, while teachers and preachers are wanting, it is, in the figure of Hall, throwing sickles into a field of grain, with no men to wield them.

We do not intend by these remarks, to excuse ourselves from blame that no more of the Bible is yet in the hands of the Sandwich Islanders. We fear we have not done all that was possible. We wish the response from this mission in respect to the Scriptures, had been equal to the feeling in the churches. But while confessing this, we could not forbear saying to the churches whom we love, that the Sandwich Islanders and all the heathen world would have more Bibles, and be able to make a better use of them, if they had more teachers, and preachers, and translators. And we wish to express our entire conviction that the missionary enterprise must fail to convert the world, till the means which God has ordained for that end are employed—till the command of Christ to his people to go and preach the gospel is complied with. We wish to inform the churches that our impressions of the need of many to run to and fro, that knowledge may be increased, is becoming so strong, that our eyes run down with tears; and our hearts are pained, to see millions gasping on the brink of everlasting death, while those entrusted with the infallible remedy are at ease in Zion, or wearying themselves in a conflict of words and opinions, which can never make the comers thereunto perfect, nor save the dying nations.

THE CHINESE LANGUAGE.

The characters of this language are not alphabetical, as in most other languages; nor are they symbols of words, but symbols of ideas. Resembling in some respect, the Arabic notation of figures, 1, 2, 3, 4, 5, &c. they are capable of indefinite combination, so that they might become the medium of universal intercourse. Originating in hieroglyphical representations, they have been rendered by the lapse of several thousand years, an extensive system of signs, capable of methodical arrangement and classification. There is this great peculiarity attending the language of China, that, amidst all the diversity of its spoken dialects, its written signs are intelligible to those who can read, out of four hun-

dred millions of the human race; for not only in China Proper, but in Cochin-China, and the islands of the Archipelago, in Penang, Malacca, Singapore, and even beyond it, to Java, this astonishing vehicle of thought might be the medium of conveying to nearly half the human race the knowledge of the gospel. How important is the Christian press!

Fletcher's Sermon for Morrison.

CHILDREN OF MISSIONARIES.

Such are the abominations of heathenism, and so pernicious their influence upon the minds and hearts of the unsanctified youth who witness them, that the missionaries generally rather prefer a separation from their children, and to send these objects of their strong affection back to a Christian land, than to permit them to be exposed to an influence so demoralizing and corrupting. We have often thought of the pain of such a separation. Removed as missionaries are from the endearments of home and friends and country and every earthly enjoyment, it seems that their children are the last and only objects of earthly affection that is left them. And now not parents, and parents too in their circumstances can understand the trial of yielding this last hold.

We felt interested, as we trust our readers will, in reading the following extract from the journal of Mr. Poor, at Batticotta; and we trust his reasonable request will be remembered.

Received letters from our children in America of a gratifying nature; by which we were forcibly reminded of our obligations to our covenant-keeping God for his providential care over them, and also to many kind and generous friends in America who are acting a parental part toward them. If, in addition, a definite request might be preferred in behalf of these objects of our tenderest solicitude, it is that they may be particularly remembered at the monthly or quarterly meetings of the maternal associations of our country, that God would prepare them by his grace, and by an appropriate education, to return, or to be sent in other directions, to the heathen, where they may perform that important task which we trust is to be assigned to the children of missionaries in the great work of evangelizing the nations.

It is obvious that, other things being equal, they will enter the field under peculiar advantages for efficient labor. Such a remembrance of our children as I have here mentioned, would be regarded as no small part of that hundred fold reward which is graciously promised to those who leave their home and country for the cause of Christ.

PROTESTANTISM IN LOUISIANA.

Extract from a communication in the New Orleans Observer.

Cast your eye over Louisiana, and see what a mighty work is to be done. As an example of our moral wants, you will not find on the western bank of the Mississippi, except far distant in the interior, a single Protestant Church of any description, throughout the whole extent of our State, a distance of four hundred miles, and yet that bank now presents an almost continuous settlement of most respectable planters, and several villages; and it is a positive fact, that there are important settlements in this state, where the gospel has never yet been heard from the lips of a Protestant clergyman.

We are incomparably more destitute of Protestant religious and literary institutions, than any other state in the Union. We have fewer Protestant Churches, and schools than any other state. Many a little village at the North contains a greater number of Protestant Preachers than there are Presbyterian and Episcopal Preachers in our entire state. The small number of Preachers we have, too, have not been so

well suited to allow support; other states of Christ tempted are disposed; and abroad to But let it yet to be commenced enter the very purposes of men, I will heartily

A little met by an to play the his school asked him who wish in my Bible thus not?

CETLON count of titer of 31 at Batticotta ed there to be removed and an individual few in a T at the foot of his woun perishes, th to look and

In the M others at th or twelve in see-ment of keep them

While th est was felt col there N Holy Spirit ing circumn ness and de tracted, bu submission most unan meetings, a

In March school and number mo

At a sub of grace w tive free sch of piety

The Spiri and in a sh heart; and Meigs, wor

Protracted terip, Man these places promises w admitted to hacherry. admitted to

well sustained as they ought to be. We have no right to allow one of them to leave us for want of adequate support; and it is altogether wrong for the Churches of other states to get them away from us. Every enterprise of Christian benevolence of local character that is at tempted ought to be sustained. Some people I know are disposed to sneer at every effort of the kind amongst us; and even persons who have come here from abroad to solicit aid for other states have done this.— But let it be borne in mind, that almost every thing is yet to be done for Louisiana, and that it is high time to commence the work. Whoever embarks in any Christian enterprise whatever, connected with this state, has the very first claim upon the sympathies, prayers, and pines of all Christians amongst us; and, to these sentiments, I feel assured every sincere friend of our state will heartily respond.

A little boy when going to Sabbath School, was met by another who tried very hard to persuade him to play the truant, but he refused and ran away to his school. When it came to be known, some one asked him what kept him from going with the boy who wished him? He answered, "Because I read in my Bible, 'My son, if sinners entice thee, consent thou not.'"

REVIVALS.

CYLON.—The Herald for March contains an account of the result of the revival in Ceylon in the winter of '54 and '55. The first hopeful appearances were at Battorota in Oct. A protracted meeting was commenced there Nov. 12th and continued five days, a meeting to be remembered with thanksgiving and praise after the world and its vanities shall have passed away. Not an individual belonging to the Seminary, (excepting a few in a Tamil class just admitted,) who was not found at the foot of the cross, either to lie there until healed of his wounds, or to let it appear at the last day, if he perishes, that he is without excuse, for having refused to look and live.

In the March following 15 of the Seminary, with 2 others at the station, were admitted to the church. Ten or twelve more were candidates for admission, but on account of their youth, it was deemed expedient to keep them longer upon trial.

While they were holding meetings there, some interest was felt at Oodouville, and a meeting was commenced there Nov. 18th, and it was soon discovered that the Holy Spirit was powerfully at work. Two of the pleasing circumstances attending the work, were its quickness and depth. In no case was conviction long protracted, but followed almost immediately with entire submission and joy. Its depth was manifested by almost uninterrupted prayer and praise in their general meetings, social circles, or in their prayer rooms.

In March, 11 of the girls belonging to the boarding school and 2 others were admitted to the church, and a number more were expected to join afterwards.

At a subsequent protracted meeting here, the work of grace was extended to the English central and native free schools. Several of the children give evidence of piety.

The Spirit's influences were soon felt at Tillipally, and in a short time 20 gave evidence of a change of heart; and in March 13, including a daughter of Mr. Neils, were admitted to the church.

Protracted meetings have also been held at Panditripo, Manepy, and Chavagacherry; and at each of these places God has shown his willingness to fulfil his promises when his people call upon him. Five were admitted to the church at Manepy, and three at Chavagacherry. The whole number from all the stations admitted to the church in March, is 51.

Of the number born into the kingdom, it is difficult to judge. Several hundreds in the native free schools have been so far impressed with Divine truth, as to call upon God in the name of the only Deliverer.

While the American churches unite with us in our praises, say the Missionaries, let them be encouraged to pray more fervently that we may be permitted not merely to see the heathen coming by fifties, but by hundreds and by thousands; yea, until Jesus takes full possession of this fortress which has been so long in the possession of Satan.

We are convinced that we and the churches generally are deficient in this great duty. And just in proportion to our failure here, will be our failure in seeing the heathen flocking to Jesus. It has been remarked of us since God has visited us with the tokens of his approbation, that our labors seemed evidently and sometimes more strikingly to be blessed in proportion to the spirit of earnest prayer and entire and exclusive devotedness among those of us more particularly engaged. Thousands in our land, from their own sweet experience, will testify the same. Oh if that spirit which pervades us at such seasons, was always in lively exercise, how should one chase a thousand, and two put ten thousand to flight. Fathers and mothers in Israel, and ye our younger brethren and sisters of the same household of faith, will you not pray more for us? Will you not do more to hold up our hands, which from weariness often hang down? We thank you for all the means you have afforded, to enable us to put up the external parts of that building which it is our province to erect. But what will all our labor avail, though we see the last stone added, unless by an untiring intercourse with heaven you persuade the Heavenly Guest to come and take possession? It will be but the shell without the kernel. Oh, then, pray for us. Pray without ceasing.

BY HIS EXCELLENCY.

HENRY W. EDWARDS,

Governor of the State of Connecticut.

A PROCLAMATION.

The period of the year is approaching, at which it has been usual for the People of this State to set apart and devote one day to the purposes of abstinence, self-examination, and humble supplication.

In accordance, therefore, with this usage, I hereby appoint Friday, the first day of April next, to be observed as a day of Fasting, Humiliation, and Prayer; and I hereby invite all the people of this State, of whatever sect or denomination, on that day to devote themselves to those duties and exercises which are appropriate to a Christian Fast—and particularly, to assemble with their pastors and religious teachers in their usual places of worship, and devoutly and fervently to supplicate our Heavenly Father that He would be pleased to continue to our State and Nation the inestimable privileges and advantages with which He has favored us, in giving us a Revelation of His will, and institutions which secure to us the inestimable privileges of rendering unto Him that worship we believe to be our duty, and which invite the full exercise and development of those faculties with which we are gifted, and secure to us the full fruition of the products of our industry; and that He would extend these privileges to those nations which now sit in darkness, and in bondage to cruel and unrelenting task-masters. That He would extend His goodness towards us, and incline our hearts to a due acknowledgment of it; and that we may be led to exercise our privileges in a suitable and becoming manner, and abstain from their improper use. That we may so live as to show ourselves not unworthy the further continuance of his care and loving kindnesses. That in all things in which we have departed

from His will, He would make us sensible of our error, and enable us to recover the right way and continue steadfastly therein. That He would give us peace with all mankind, and ever incline us to respect the rights of other communities, and dispose them to deal justly with us. That he would give us a spirit of charity, and a disposition to examine ourselves, and purify our own hearts and lives rather than to cast censure on others. That in our efforts to improve our condition, and rid ourselves of evils, we may be enabled to discern, and effectually pursue the true medium between protected continuance and sudden and violent transition. That he would remember us in the seasons of seed time and harvest which are approaching—bless our labors, and cause the earth to bring forth abundantly; that he would enable us to traverse the ocean in safety, and encourage and protect mechanical skill and industry; that he would continue to us the blessing of health and save us from wasting and desolating sickness.

And above all, that we may be enabled through the gracious influences of His Holy Spirit, so to pass through the vale of tears, that finally through the merits and intercession of His Son, our Saviour, we may be received into the mansion of rest, where all tears will be wiped away, and there will be no more sorrow or pain.

Given under my hand, and the seal of said State, at New Haven, this 29th day of February, in the year of our Lord one thousand eight hundred and thirty-six, and of the independence of the United States the sixtieth.

HENRY W. EDWARDS.

By his Excellency's command,
R. R. HINMAN, Secretary.

RELIGIOUS SUMMARY.

Rev. Albert Barnes has in preparation a Commentary on the book of Isaiah.

The government of Denmark are taking measures to emancipate the slaves in their West India islands.

The friends of South Hanover college, Indiana, are proposing to raise the sum of \$36,000 to found 3 professorships in that institution.

Rev. Marcus Smith, late of West Troy, was installed, Feb. 10th, over the 2d Presbyterian church in Watertown, N. Y.

Rev. Dr. Beecher is preparing a volume for the press, embracing his views on various points of theology.

Rev. Mr. Granger, of Wilmington, D. C. was installed over the Congregational Church in Meriden on Thursday of this week.

MARRIED.

In this city, on the 2d inst. by the Rev. Dr. Taylor, Mr. William S. Hoyt, of the city of New York, to Miss Frances Ogden, the eldest daughter of Gov. Edwards.

In this city, by the Rev. Mr. Neale, Wm. Fraser, of Invernesshire, Scotland, to D. Maria Russell, of this city.

In this city, on the 2d inst. by the Rev. Mr. Sawyer, Mr. Francis L. Collins to Miss Grace Ann Lines, both of this city.

In Hartford, on the 1st inst. by the Rev. Mr. Coles,

Mr. Russel Chapman to Miss Margaret Ives, both of this city.

At Hartford, Vt. Jan. 26, Rev. Henry Eddy, of Berlin, Ct. to Miss Cornelia Wood, daughter of Rev. Luke Wood, of the former place.

DIED.

In this city, on Monday evening last, very suddenly, Hon. William Bristol, Judge of the U. States Court for the District of Connecticut, aged 58.

A gentle man who has been for many years an intimate friend and associate of Judge Bristol, will furnish a summary account of his life and character for our next paper.

In this city on the 5th inst. William Alexander, infant son of Rev. William Twining, aged 3 months.

In this city, on the 1st inst. of scarlet fever, Edward Henry, son of Mr. John Douglass, aged 34 years.

In this city, on the 2d inst. an infant child of Mr. Isaac Plumb. On the 3d inst. Mr. Samuel H. Wyin, aged 18.

In this city on the 4th inst. Charles G. son of Mr. Joseph G. Anthony, aged 6 months.

In Hartford, on the 23d ult. Mr. Horatio N. Twitchell, of Oxford, aged 20.

In Thomasville, Ga. Jan. 29, Mrs. Olive Thomas, wife of Lewis a Thomas, Esq. aged 33.

At Bayou St. John, on the 31st Jan. last, Rose Chipman, at the age of 136 years—born at said Bayou St. John in the year 1700.

In Green's Farms, on the 14th of January, Mr. John Hyde, in the 81st year of his age. Descended from a pious ancestry, Mr. H. was one of the countless instances in which instruction and example exerted an appropriate influence. He was for many years a professor of religion; and was the firm and liberal friend not only of the religious society with which he was connected, but of the various beneficent institutions which arose in the evening of his life. After he had for more than three score years and ten pursued the even tenor of his way, he felt both in body and mind something of the infirmities of advancing years. While, however, capable of deriving enjoyment from any source, nothing gave him greater pleasure than to have his neighbors and friends assemble in his house for religious conference and prayer; and when too much reduced by disease and pain to engage in conversation of any kind, or indeed to notice the friends by whom he was surrounded, at the voice of prayer every movement and groan were suspended, and he listened in fixed attention to its close. By a gentle dismission, his spirit was released from his enfeebled frame; and he has passed through that dark valley, in which he believed that his Saviour would sustain and guide him.

At Auburn, Feb. 12th, Rev. Dr. Perine, Professor in the Theological Seminary.

At Washington, on Friday morning, the 19th ult., Mrs. Harriet Bryan, wife of Mr. Titus A. Bryan, aged 21 years.

In Oxford, on the 13th ult., Mrs. Obedience Howell, widow of the late Samuel Howell, of this city, aged 83.

In Stratford, on the 18th ult., Capt. Nehemiah Gorham, aged 83 years and 4 months—one of that glorious band that achieved our victorious Independence.

CONTENTS.—No. 41.

License Laws	641	tidote	646	Sleeping in church.—Blessedness	651
Evangelical faith.—Anecdote of	642	The standard of Christian benevolence and self-denial	648	The profane swearer is a silly fellow	652
Latimer	642	The Christian's duty	649	The Chinese language.—Children of missionaries	654
Rules for mechanics, merchants, &c.—Nursery maxims	643	What is my part in the service of Christ?—Home	650	Protestantism in Louisiana	653
President Edwards' resolutions.—Teaching falsehood	643	Lines in memory of Mrs. Coit	651	Revivals.—Proclamation	654
Mr. Finney's lectures	644	Guilt the source of sorrow	652	Religious Summary	654
The way of the world.—The an-		A narrative			